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SPONTANEOUS COMBUSTION

OF INTEMPERATE PERSONS.

The inquiry is made, sometimes from curiosity and sometimes from conscious fear; "Do persons addicted to the use of spirituous liquors ever take fire and burn up?" For the information of inquirers, we publish the following results of an inquiry by M. Fontanelle, of the Paris Academy of Sciences; as given in the Edinburgh New Philosophical Journal. We also give a few cases of this fearful occurrence from among a number which have been published. It is a matter of fact, on which some of the most eminent physicians in different countries have given their decided and concurrent testimony.—*Journal of Humanity.*

Are there really spontaneous combustions of the human body? Such is the question which M. Fontanelle examines, and he resolves it by the affirmative. Fifteen observations of spontaneous combustions, which he successively relates, enable him not only to establish the incontestible reality of the phenomenon, but also to make known the principal circumstances which accompany its manifestation.—In summing up these circumstances, he remarks:

1. That persons who have been destroyed by spontaneous combustion, have, for the most part, been immoderately addicted to the use of spirituous liquors.

2. That this combustion is almost always general, but that it may be only partial.

3. That it is much rarer in men than in women, and that the women in which it has been manifested, have almost all been aged; one women only was seventeen years of age, and in her the combustion was but partial.

4. That the body and viscera have always been burnt, while the feet, the hands, and the top of the head, have almost always escaped.

5. Although it is demonstrated that several loads of wood are necessary for reducing a dead body to ashes by ordinary combustion, incineration is effected in spontaneous combustions without the most combustible object placed in the vicinity being burnt. In one case there was a very singular coincidence of two persons being consumed at the same time in the same apartment, without the apartment or the furniture being burnt.

6. It is not demonstrated that the presence of a burning body is necessary for producing spontaneus combustion of the human body; on the contrary there is every reason to believe the reverse.

7. Water, so far from extinguishing the flame, seems to render it more active; and after the flame has disappeared, the intimate combustion continues to be effected.

8. Spontaneous combustions have appeared more frequently in winter than in summer.

9. No remedy has been found for general combustion, but only for partial.

10. Those who undergo spontaneous combustion, are the prey of a violent internal heat.

11. Spontanesus combustion developes itself suddenly, and consumes the body in a few hours.

12. The parts of the body which are not consumed by it, are attacked with sphabelus.

13. In individuals affected by spontaneous combustion, there supervenes a putrid deterioration, which presently brings on gangrene.

14. The residuum of spontaneous combustion consists of greasy ashes, and an unctuous soot; both have a fetid odour, which diffuses itself equally through the apartment, impregnating the furniture, and extending to a great distance.

SELECTED CASES.

Mary Clues, aged 50, was much addicted to intoxication. For about a year, scarcely a day had passed, in the course of which she did not drink at least half a pint of rum or aniseed-water. Her health gradually declined; aud about the beginning of February she was attacked by the jaundice, and confined to her bed. Though she was incapable of much action, and not in a condition to work, she still continued her old habit of drinking every day, and smoking a pipe of tobacco. The bed in which she lay stood parallel to the chimney of the apartment, and at the distance from it of about three feet. On Saturday morning, the 1st of March, she fell on the floor; and her extreme weakness having prevented her from getting up, she remained in that state till some one entered and put her to bed. The following night she wished to be left alone. A woman quitted her at half past eleven, and according to custom, shut the door and locked it. She had put on the fire two large pieces of coal, and placed a light in a candlestick on a chair at the head of her bed. At half after five in the morning, a smoke was seen issuing through the window; and the door being speedily broke open, some flames which were in the room were soon extinguished. Between the bed and the chimney were found the remains of the unfortunate Clues. One leg and a thigh were still entire; but there remained nothing of the skin, the muscles, and the viscera. The bones of the cranium, the breast, the spine, and the upper extremities, were entirely calcined, and covered with a whitish efflorescence. The people were much surprised that the furniture had sustained so little injury. The side of the bed which was next to the chimney had suffered the most; but the feather bed, the clothes, and covering were safe. I entered the apartment about two hours after it had been opened, and observed that the walls and every thing in it were blackened; that it was filled with a very disagreeable vapor; but that nothing except the body exhibited any strong traces of fire."

"A woman, about fifty years of age, who indulged to excess in spirituous liquors, and got drunk every day before she went to bed, was found entirely burnt, and reduced to ashes."

"Grace Pitt, the wife of a fishmonger of the parish of St. Clement, Ipswich, aged about sixty, had contracted a habit, which she continued for several years, of coming down every night from her bed room, half dressed, to smoke a pipe. On the night of the 9th of April, 1744, she got up from bed as usual. Her daughter who slept with her, did not perceive she was absent till next morning when she awoke,—soon after which she put on her clothes, and going down to the kitchen, found her mother stretched out on the right side, with her head near the grate; the body extended on the hearth, with the legs on the floor, which was of deal, having the appearance of a log of wood, consumed by a fire without apparent flame. On beholding this spectacle, the girl ran in great haste, and poured over her mother's body some water contained in two large vessels, in order to extinguish the fire; while the fœtid odor and smoke, which exhaled from the body, almost suffocated some of the neighbors who had hastened to the girl's assistance. The trunk was in some measure incinerated, and resembled a heap of coals covered with white ashes. The head, the arms, the legs, and the thighs, had also participated in the burning. This woman, it is said, had drunk a large quantity of spirituous liquor, in consequence of being overjoyed to hear that one of her daughters had returned from Gibraltar. There was no fire in the grate, and the candle had burnt entirely out in the socket of the candlestick, which was close to her. Besides, there were found near the consumed body the clothes of a child, and a paper screen, which had sustained no injury by the fire. The dress of this woman consisted of a cotton gown."

"Madame de Boiscon, eighty years of age, exceedingly meagre, who had drunk nothing but spirits for several years, was sitting in her elbow chair before the fire, while her waiting maid went out of the room for a few moments. On her return, seeing her mistrees on fire, she immediately gave an alarm, and some people having come to her assistance, one of them endeavoured to extinguish the flames with his hand; but they adhered to it as if it had been dipped in brandy or oil on fire. Water was brought and thrown on the lady in abundance; yet the fire appeared more violent, and was not extinguished till the whole flesh had been consumed. Her skeleton, exceedingly black, remained entire in the chair, which was only a little scorched; one leg only, and the two hands, detached themselves from the rest of the bones. It is not known whether her clothes had caught fire by approaching the grate. The lady was in the same place in which she sat every day; there was no extraordinary fire, and she had not fallen."

"A man was picked up dead in London, soon after having drunk a quart of gin upon a wager. He was carried into the Westminster hospital, and there dissected. In the ventricles of the brain was found a considerable quantity of limpid fluid, distinctly impregnated with gin, both to the sense of smell and taste, and even to the test of inflammability. The liquid appeared, to the senses of the examining students, as strong as one third gin to two thirds water."

From the Cincinnati Christian Journal.

DUELLING.

The opinions of mankind upon the subject of honor, have been variously modified, by the influence of fashion, the state of society, and the prevailing pursuits of the community. The talents, and virtues, of prominent individuals, have made even their vices respectable. Hence for several centuries, gallantry was so fashionable at the court of France, that female intrigue directed the policy of cabinets, and the operations of armies; and genius and merit were dependent upon the patronage of a mistress, for the favor of the monarch. It was, at one time, fashionable to look upon the obligations of morality, and the instructions of religion, as the invention of bigotry and priestcraft. In the court of Charles II, licentiousness was preposterously made a principle of honor; and to triumph over the unsuspecting confidence of female love, was considered one of the noblest achievements of the *fashionable gentleman*. The god of wine has been the fountain of honor with some; and the charms of wit and poetry have been prostrated to cover the degrading vice of intoxication, with the veil of the social and convival virtues. In some communities, commercial talents have formed the standard of character, and to get rich has been considered the highest effort of human wisdom.

But amid these prejudices, of ignorance, licentiousness, and perverted taste, there is a true permanent standard of honor; and, in every age, the cultivation and exercise of those virtues, which promote the happiness of society, have received the involuntary approbation of mankind. In our enlightened country, the importance of religion and morality is so generally acknowledged, that those gentlemen who draw their inspiration from atheism, licentiousness, or intoxication, have very few avowed disciples.

There is still, however, one class of men, who regulate their conduct by arbitrary rules, unworthy of the intelligence and refinement of the age; who place the point of honor in duelling, and assuming to themselves, a more elevated tone of feeling, disdain to submit to those maxims of morality, and common sense, which govern the rest of the world. They speak of the nature of honour, as too etherial to be weighed in the scales of justice. They tell us of its delicacy—of its exquisite sensibility—that it is wounded by the slightest imputation—that the intolerable pangs of just, or unjust censure, can only be mitigated by blood; and demand the indulgence of society, in resorting to this sovereign remedy for a wounded reputation.

It is difficult to convince a class of men who object to the office of reason and appeal to passion and prejudice; but if they will for a moment, condescend to stoop from their etherial elevation, we will endeavor to show, that duelling is inconsistent with the true principles of honor; that it is entirely inapplicable to the defence of character; and that, by establishing a false criterion, it has a tendency to divert the attention of mankind, from those circumstances upon which character ought to be founded.

One of the first ideas, which occurs to us in the consideration of duelling, is the unreasonable estimate of courage, upon which it is founded. Courage is not only ranked among the virtues, but is made to supply the place of all the rest. This most unchristian notion is peculiar to the nations of modern Europe, and their descendants in America. The Greeks and Romans estimated courage as highly, and possessed it in as great perfection, as our modern gentlemen of honor. The language of the latter, indeed, scarcely knew of a distinction between courage and virtue. But they were free from the absurdity of holding it superior to a respect for the laws, or of supposing that "the blood" of a gambler, a rake, or a debauchee, "could wipe away the disgrace" of his companion.

Courage may be the inseparable attendant of great and virtuous principles, but, however, useful and attractive it may be, as the assistant of other virtues, it is neither an evidence of their existence, nor supplies their defect. If this were the case, the pirate and robber, might stand at the head of society. If mere indifference to life is to be the criterion, the suicide has filled the measure of human glory.

There is something so extremely interesting in the picture of the young warrior, stimulated by the desire of fame to sacrifice every consideration, even life itself, to the service of his country; that the gratitude and admiration of his countrymen, readily associate his courage with the generous and disinterested virtues of patriotism. But that the intrepidity of the hero is only admired, on account of the associations which surround it, is evident from the fact that the mere animal courage, which prompts to a useless exposure of life, is the object of universal contempt. We scarcely admire even moral courage, unless when combined with generous principles or elevated sentiments.

If these principles are correct, what claim has the character of the duellist to our admtration or respect. Does not the most perfect, selfishness appear to infludnce his conduct, when the laws are violated; public sentiment—the opinion of the reflecting, and the virtuous, outraged; and the most tender and sacred principles of humanity—filial duty, conjugal love, and parental tenderness trampled upon.—The wounds, inflicted by this inhuman custom, are of the most painful nature.—Even the consolations of religion so efficacious in mitigating the sorrows of human life here lose their power.

It is seldom that the duellist can lay claim, even to the reputation of mere animal courage. When he is not actuated by the worst of motives, it is the want of moral courage, which compels him to fight; and strange as it may appear, this moral cowardice (if we may be permitted to use the expression) frequently so far overcomes the weakness of humanity, that the veriest coward in the universe may be brought to stand the discharge of a pistol, with a very respectable degree of firmness.

From the New-York Observer.

TEMPERANCE IN STEAM-BOATS.

Mr. Editor—I have heard, and read, many very pleasing statements, respecting the wonderful reformation on board of steam-boats. Having been repeatedly called the present season, to travel in these vehicles, I have endeavored to gain satisfaction on the subject, by personal observation. I confess I have been somewhat disappointed. At table, it is true, there were a good many who drank no brandy, but I must say that those of my friends who have looked down the whole length of these extended tables without seeing a single glass defiled with the issues of the still, have either been more fortunate in their company than myself, or else more superficial in their observations. In one instance, of the eight persons who sat opposite me, seven drank brandy, and what is more remarkable, three of them were females, and all bearing the appearance of respectability and sobriety. In another case, among the multitudes all around me, who brandied their water, was one old lady, in the garb of a Quaker. At another time, of the fifteen who were with me at one end of the table, ten or eleven used brandy.

Several of these persons, I am persuaded, were sober temperate men, who were not at all in the habit of using spirit with their meals at home, and who drank here partly because they were away from home, and partly because they supposed the brandy was set on the table to be drank, but chiefly because they got it for nothing.

Some of them were respectable looking young men, who will rue the day they drank brandy on board the steam-boat, if from it they should learn to *love* the insidious poison. I should have spoken to them at the time, but was deterred by seeing a grave, intelligent looking gentleman of forty-five, uniting with them. Half a dozen persons not far from my seat, nearly emptied a large decanter at dinner.

As I was meditating upon these things, it seemed to me that the owners of our beautiful steam-boats would render a service, or at least remove an important evil, by an universal removal of the brandy bottle from their tables. Why should they not? Nobody would complain but drinking people. Those who drink merely because it is before them, certainly could not think of complaining at the measure. The temperate would not. I do not believe that one person in ten would be disposed to find fault. Truly, our steam-boat proprietors have gone so far in accommodating the public, giving us such beautiful boats, and such well set tables, & at so very reasonable a rate, that I think they might well rely a little upon their own credit, and respect themselves enough to adopt their own rules on such a subject.

But as I pursued this train of thought, I saw a small circle of richly dressed men making arrangements to continue drinking. And presently our captain, a man of peculiarly pleasing manners, joined the company, and they sat perhaps an hour, until each had emptied his bottle of wine. Thus did these intelligent and fashionable gentlemen, in a crowded steam-boat, hold up before a hundred young men, the principle that the height of refinement of manners, consists in sitting at a table and drinking. And now we may expect these young men to retain the impression, that they cannot be gentlemen unless they drink.

The scene certainly dissipated my dreams about having the brandy bottle removed immediately from the tables, and left the deep conviction on my mind, that "intemperance is not dead," and does not mean to die, and that the friends of temperance have a great work to do yet, before the work of reformation is complete, and that those who dislike drinking and smoking must be contented with the removal of the latter before the mast, and bear as well as they can with the fumes of rum and brandy at their dinners, for another season, when we hope drinking will be confined, as it should be, to the forecastle.

L.

WAY TO HAPPINESS.

Reader,—Favor me with thy first leisure moment.—We are agreed on these principles; business cannot create happiness, and mental joy. Thou feelest this. Friends cannot constitute felicity. Ah! how often do friends, and wife, and sweet children wing our hearts with sorrow? Neither riches, nor the world's pleasures—nor all time and its varieties can make the mind happy. The mind is steady and one.—Those are fluctuating and perishing.—They leave us: Or we leave them. Ah! then at the parting hour where are our joys? Gone—irrecoverably perished are they all. Oh! Man,—the finger of God has written VANITY on the world's joys and honors. And none can efface this writing! And so rapid is their flight, and irresistible, that we may sooner stop the course of the terrible fiery comet, as arrest them in their flight from us. And, hark thou: ETERNITY is our everlasting residence. HEAVEN the home of the good! Now, art thou preparing for thy home? The barrier of *guilt* must be levelled. Oh,—Go forthwith to the atoning blood of the Son of God. He levels it. The pollution of sin will banish thee from heaven. Oh, go—hasten,—to the fountain of washing and the renewing of the Holy Spirit.—Cleave by a living faith to Christ, and by a holy obedience to his law. Hasten, I beseech thee. By the solemnity of a dying hour; by the terrors thrown arouud the GREAT WHITE THRONE; by the august majesty of thy Judge; by that irrevocable sentence which settles thine eternal destinies—Oh! pause in thy career of thoughtless folly! This moment seek the Lord. *Yet is HE* to be found. But there comes a moment when by the impenitent, HE can never more be found. And that mement is the next after death has sealed thine eyes in darkness, and the realities of eternity have burst in awful glory, on the astonished, disembodied spirit!

"Pilgrim's Progress," and the Tract "Rewards of Drunkenness," in Singalese.

The Rev. B. Clough, missionary at Columbo, in Ceylon, wrote some time since, that a native head man, of respectable station, who had nearly ruined himself and his whole family by his confirmed habits of drunkenness, read the Tract "*Rewards of Drunkenness*," and came to the person who had given it to him, and with a strange mixture of astonishment, gratitude, and sorrow, fell on his kneess before him, and cried out, "O Sir, I never can sufficiently thank you for giving me that little book; it has made me feel so much, that I am resolved, that as long as I live I will drink nothing stronger than water!

The effect of the *Pilgrim's Progress*, in one case, was equally striking. The pundit who sat with me, engaged in translating it, a very intelligent and learned man, formerly a heathen priest, often was so affected with the book, that I found it difficult to get him to proceed. The setting off of Christian, and his resolution in leaving the city of destruction, amused him vastly. When he found that Christian got into the slough of Despond, he really began to feel great sympathy for him, but on his arrival at Mount Sinai, with the interviews, which took place between him and Mr. Legality, and afterwards with Evangelist, he looked very sad, and said to me, *"Sir, what man can be saved?"* I replied, "Let us go on a little further; and when he read that Christian got in at the wicket gate and to the cross, the poor pundit was so transported with delight, that he clapped his hands, and actually shouted and danced for joy; crying out incessantly, *"Delightful, O Delightful!"*

AMERICAN TRACT SOCIETY.

The Editor of the London Tract Magazine thus notices the last report of the American Tract Society.

The friends of Tract circulation will be pleased to learn that the last Report of the American Tract Society, which has just been received, shows that the receipts of that institution, for the year ending 30th of April last were $60,153, (about £12,500,) being an increase of one third upon the amount of the preceeding twelvemonth, and this only the fourth year since the commencement of the Society!

Our friends will rejoice at this intelligence, but it should also stimulate them to increased exertions for the Tract Society of our own land. Let us press forward in a holy contest, determined by the blessing of God, not to be outdone in this great work.

The report of the American Tract Society is replete with interesting intelligence, some of which we hope to give in future numbers. At present we will only refer to an important object, now in progress in New-York, to distribute a Tract every month, to every family in that city willing to receive one. Already the benefits of this measure have begun to appear, and we trust that it will be generally pursued in our own country. This plan can be followed in large towns, in places of fashionable resort, and in other situations where, from local reasons, the loan plan cannot be adopted; and there are few persons who feel the importance of means of diffusing divine truth, who could not distribute to 20, 40, or to 100 houses in their immediate vicinity a tract, every month. We hope many of our comparatively wealthy friends will try this plan. They might not be willing or able to undertake the conduct of a loan district, but to leave a Tract at each house in their immediate neighbourhood. once a month, would not be troublesome to master or servant.

These, and other similar plans of usefulness, must be pursued with increased energy, or the younger brother will speedily outstrip the elder.

A POOR WEAVER, AND A WELCHMAN.

There is an old weaver in Manchester, who is obliged to labour from early till late, to earn 12*s* or 14*s* per week, who has now a son, a missionary, in the South Sea Islands; he has brought up a large family, and "Oh!" said he, "I am like the Israelites with the manna; I gather my bread before the sun is up;" yet at the late meeting he presented £5 as his offering—There is a poor Welchman who came to Manchester without any money; a few friends raised him a small sum, and set him up as

a dealer in ginger beer; the spring being cold, his stock remained on hand; but the genial warmth of the sun produced the natural thirst that he desired, and he soon disposed of his stock. A friend met him yesterday week, and said to him, "Did you give any thing yesterday to the missionary cause?" The man replied, "Oh, yes, sir! I gave two sovereigns—the first two I ever had in my life. God has blessed me; and I thought it my duty to present the first fruits of my success to God."

For the Luminary.

WOODFORD Nov 28, 1829.

Mr. Skillman,

On last Sabbath morning, in a sermon preached at Winchester before administering the sacrament, I adduced the bloody sweat of Christ as proof of his great mental sufferings; and stated that we had well attested cases of bloody sweats, and that in most, if not all of them, there was great mental agony.

When leaving Winchester I was informed that a gentleman of the Medical Profession, denied that there was any such thing known as a bloody sweat, or at least called in question the fact.

I have since I reached home, employed a leisure hour in looking for some authorities, and procured the following.

Dr. T. Scott on Luke xxii. 44. remarks; "Learned men have adduced some instances of persons who have sweated blood; but it was always in the greatest excess of anguish or terror."

Gilpin on the same passage has the following remarks.

"There are instances of bloody sweats arrising from agonizing conflicts. Dr. Mead in his Med. Sac. Chap. xiii. says, Contingere interdum poros ex multo aut fervido spiritu, usque adeo dilatari, utetiam exeat sanguis per eos, fiatque sudor sanguineus.† And in Thuanus' History, Lib. 2 we have an instance: a gentleman says he, under the apprehension of being hanged—tam indignæ mortis vehementi metu adeo concussum animo fuisse, ut sanguineum sudorem toto corpore funderet.‡ Diodorus Siculus also speaks of this effect from the bite of a particular serpent Lib. 7. p. 560.

For the sake of the English reader the following translation is given of the above Latin expressions.

† It sometimes happens that from the great and excited state of feeling, the pores are so opened that blood passes through them and becomes a bloody sweat.

‡ (A gentleman) was so agitated with the violent fear of so disgraceful a death that he sweat blood over his whole body.

Dr. Whitby quotes two passages from Aristotle who says, Hist. Animal Lib. 3: chap 19. "Some have sweat a bloody sweat." And again, Dr. part. An. Lib. 3. chap. 15. "Some through an ill habit of body have sweat a bloody excrement."

Dr. Doddridge after noticing that, "Whitby and both Aristotle and Diodorus Siculus mention bloody sweats as attending extraordinary agony of mind," quotes as additional cases:

"Leti in his life of Pope Sextus 5. page 200: and Sir John Chawin in his History of Persia vol 1: p. 126. To which Dr. Jackson adds another from Thuanus Lib. 10: p. 221."

I well recollect seeing a few years ago a case of recent occurrence, which I have not in my short examination been able to find. It was the case of a very wicked man, and if I mistake not, an *Infidel;* who on his death-bed became convinced of the truth of the gospel, and of his awful condition as having rejected it. Just before his death while agonized with the awful apprehensions of the wrath of God, his attendants noticed a strange appearance on his face, and on examining it and applying a cloth to it, they found that it was blood oozing or sweating through the skin —It was the bloody sweat.

The above authorities fully, I think, support the remarks on the bloody sweat, which I made in my sermon. They prove that there is such a thing, and that it is usually caused by mental sufferings.

It is however proper to state, that some respectable criticks and commentators are of opinion that the expression used by Luke, "sweat as it were great drops of blood," does not necessarily imply that it was blood, which he sweat, but may only mean that the drops of sweat were of that large, clammy and clotted appearance, which blood has when flowing slowly from a wound or from the nose, and exposed to the action of the air.

The opinion however that the passage really means a bloody sweat, is perhaps the most common. I had adopted that opinion. The above authorities prove that such things have been, and further, that they have usually been the effects of great mental sufferings. My inference from it was, I therefore think, fair and conclusive.

J. D. PAXTON.

DR. FRANKLIN.

Looking over a review of Pitkin's political and civil history, in the Christian Spectator, we found the following motion and remarks made by Dr. Franklin, that prayers should be attended exery morning in the National Convention of which he was a member, for forming a Constitution of Government. We read it with peculiar delight, on more accounts than one, and we transfer the record to our columns as reflecting more decidedly and happily upon Dr. Franklin's religious character, than does any other act of his life with which we are acquainted.—*N. Y. Herald*

"While the important question of the representation of the states in the Senate, was the subject of debate, and the states were almost equally divided upon, Dr. Franklin moved that prayers should be attended in the Convention every morning, and in support of his motion, thus addressed the President:

Mr. President—The small progress we have made after four or five weeks of close attendance and continual reasonings with each other, our different sentiments on almost every question, several of the last producing as many *nocs* as *ayes*, is methinks, a melancholy proof of the imperfection of the human understanding. We indeed seem to feel our own want of political wisdom, since we have been running all about in search of it. We have gone back to ancient history for models of Government, and examined the different forms of those Republics, which, having been originally formed with the seeds of their own dissolution, now no longer exist; and we have viewed modern states all around Europe, but find none of their constitutions suitable to our circumstances. In this situation of this assembly, groping as it were, in the dark, to find political truth, and scarce able to distinguish it when presented to us; how has it happened, sir, that we have not hitherto once thought of humbly applying to the Father of Lights, to illuminate our understandings? In the beginning of the contest with Great Britain, when we were sensible of danger we had daily prayers in this room for divine protection! Our prayers, sir were heard, and they were graciously answered. All of us who were engaged in the struggle, must have observed frequent instances of a superintending Providence in our favour. To that kind Providence we owe this happy opportunity of consulting in peace, on the means of establishing our future national felicity. And have we now forgotten that powerful friend?—or do we imagine we no longer need its assistance? I have lived sir, a long time! and the longer I live, the more convincing proofs I see of this truth, *that God governs in the affairs of men!* And if a sparrow cannot fall to the ground without his notice, is it probable that an empire can rise without his aid? We have been assured, sir, in the sacred writings, that "except the Lord build a house, they labour in vain that build it." I firmly believe this; and I also believe, that without his concurring aid, we shall succeed in this political building no better than the builders of Babel; we shall be divided by our little partial local interests, our projects will be confounded, and we ourselves shall become a reproach and a by-word down to future ages. And what is worse, mankind may hereafter, from this unfortunate instance, despair of establishing governments by human wisdom, and leave it to chance, war or conquest.

I therefore beg leave to move, that henceforth, prayers, imploring the assistance of Heaven and its blessings on our deliberations, be held in this assembly every morning before we proceed to business; and that one or more of the clergy of this city be requested to officiate in that service."

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, DECEMBER 16, 1829.

TO CORRESPONDENTS.

A Subscriber in Henderson Co. will find in this paper, the Poetry he sent us last July. The letter has been mislaid, till within a few days.

Emerson's First Lessons in Arithmetic, has been received from Boston, and shall be noticed hereafter.

SABBATH MAILS.

During the last session of Congress petitions were presented to that honourable body for the repeal of the laws requiring the business of the Post Office Department to be carried on without regard to the Sabbath. The petition was not granted. The reasons assigned for refusing to grant the request were then, and are still considered by the petitioners wholly irrelevant and unsatisfactory. The subject had not then long been agitated in a public manner. Since the publication of Mr. Johnson's Report, the subject has been thoroughly discussed. The Report has had its admirers and warm supporters. To a careful observer of this discussion however, it is manifest that as the object of the petitioners has become better understood, the more is it approved by all christians and good patriots. At first their object came before the public under all the disadvantage of misrepresentation and loaded with the most ungenerous and unwarrantable insinuations. Some few good people, lovers of the Sabbath, took the alarm and too hastily enlisted under the false colours of the Report. We believe they are not well pleased with their company, and many of them are satisfied that the petitioners have no sinister ends in view, but simply to have the laws repealed, that require the transaction of business in the Post-Office Department on the Sabbath. The memorialists have reason to take courage and be assured that their cause is daily gaining strength. The cause is a good one, and every christian and patriot, who is not strangely bewildered in regard to it, will be prompt to give it his support. Enough has been said on this subject, though more can be said if required. But our object in taking up our pen at this time is, to remind the friends of this object, that *the time for action has again come.* Congress is already in session; and now is the time to renew your petitions. The following reasons have been assigned for unremitted perseverance in the exercise of the right and duty of petitioning.

1. No great moral evil ever becomes less by letting it alone; and this is pre-eminently true of Sabbath-breaking.

2. The longer this evil continues, the more strongly will the precedent be pleaded.

3. No reformation of this kind ever was, or ever will be, accomplished without a struggle.

4. If petitions should not be successful for many years, yet a constant repetition of Memorials will awaken many to the value of the Sabbath, and keep them from profaning it; so that the good accomplished will, in any event, be very great.

5. Petitioning is a constant testimony against a national sin, and a continued act of fidelity to God our Creator and Redeemer. It may be that this very testimony is indispensable to avert the wrath of God from our land.

To assist any friends of the Sabbath, who may be disposed to take an active part in procuring subscribers to a Memorial, we annex the following form, which any one can easily transcribe.

MEMORIAL.

To the Honourable Senate and House of Representatives of the United States, in Congress assembled.

Your memorialists, inhabitants of ———, respectfully represent that the people of the United States profess to be a Christian people:—The Government of the United States recognizes the Christian Religion as the Religion of the nation, and avails itself of its sanctions, in various ways, and on the most solemn occasions.

No precept is more clearly enjoined by this Religion than the precept "Remember the Sabbath day to keep it holy." The government recognises the obligation of this law of God, in conducting the business of the National Legislature and the Federal Judiciary; —in the execution of its Custom-house regulations, in the forms of its civil proceedings, and in all the most important national transactions.

Those laws of the United States, which require Postmasters and others to engage in secular labor on the Christian Sabbath, are a grievance, which ought to be removed—

1. Because by these laws, persons employed about the mail are deprived of that weekly season of rest and moral instruction which Congress have always, and justly, thought it good for themselves, and all other officers of Government to enjoy.

2. Because, to all who believe the Christian Sabbath to be a divine institution, they "prohibit the free exercise of religion, on penalty of exclusion from offices of profit and trust in an important department of government.

3. Because there is reason to fear, that if this encroachment on religious liberty, for such we consider it to be, be suffered to remain, and exert its natural influence as a precedent, other encroachments will follow, till, by insensible degress, the free exercise of every thing valuable in Christianity shall be prohibited, under penalties more severe than exclusion from office.

4. Because the existence of these laws, enacted by our representatives, in our name, does, unless we make known our disapprobation of them by continual petitions for their repeal, involve *us* in the guilt of requiring our fellow men to do what *we* believe to be a violation of the LAW OF GOD.

For these, and other similar considerations, we respectfully, yet earnestly request—not that any law may be passed to enforce the observance of the Sabbath; for this, we believe, transcends the constitutional power of Congress,—but that so much of the Post Office laws of the United States, as requires any person to engage in seculur labor on the Christian Sabbath, may be repealed. And your petitioners, &c.

We hope there will be in every town or religious society some individual, who will go forward in this business without delay. The petition should be transcribed in a fair hand and on firm paper. When it has received the signatures of all in the vicinity, who would esteem it a privilege to subscribe it, then it should be enclosed to the Senators of the state, or to the Representatives of the District, in which the petitioners reside.

DISTRIBUTION OF THE BIBLE.

In our last paper we had an account of the "Bourbon County Bible Society," by which it was stated, that a resolution was adopted to endeavour to raise within two years two thousand dollars to aid the Kentucky Bible Society, in furnishing each destitute family in the state with a Bible. We are pleased to see the spirit, that seemed to animate the meeting, and do not doubt that the resolution named will be carried into effect. The liberality, with which some gentlemen subscribed on the spot, is an earnest of final success. The good work of supplying the detsitute in our country with the Word of God in two years from last May is going on; and there is much reason to expect that it will be accomplished. What a noble object will then have been attained. To bear a part in this great undertaking should be esteemed by every one an invaluable privilege. Would you avail yourself of it? Now is the time. In a few months the work will doubtless be done. Fifty cents may put in circulation 1 Bible or 4 copies of the New Testament. Five dollars may put in circulation 10 Bibles or 40 Testaments.

Subscriptions or donations may be made to the Treasurer of any Auxiliary or to John Adams Esq. Treasurer of the American Bible Society of New-York.

The Rev. Andrew Wylie D. D. was inaugurated at Bloomington Oct. 29, as President of the Indiana College. His address on the occasion is published in the Indiana Journal.

The Philadelphian, which has been judiciously edited by S. B. Ludlow, Esq. for several years, is now placed under the editorial care of the Rev. Ezra Stiles Ely, D. D.

MISSIONARY INTELLIGENCE.

[*Abridged from the Missionary Herald.*]

BOMBAY.

A semi-annual letter has been received, giving a view of the state of the mission at this place, at the beginning of this year.

The Mahratta services in the chapel were attended by 60 to 130 persons. Singing in that language had been introduced.

"The number of schools for boys had increased during the year from 16 to 19, of which eight were in Bombay and eleven on the continent. The number of boys in the schools were 1,100, having received a small increase. The prejudices against female schools were giving way and native parents were beginning to see the reasonableness and importance of having their daughters educated as well as their sons; and the number of females in the schools was increasing in a very encouraging manner. The annual statement respecting the schools may be soon expected."

Progress in Printing.

The edition of the New Testament, which has been often mentioned in our former communications, is now advanced as far as Corinthians. The parts of it which are completed are passing into extensive circulation, and probably before the whole is finished, a large portion of the first part, consisting of the four Gospels and the Acts, will be distributed among the natives. Facilities for distributing the Scriptures among the native population are yearly becoming greater, and an increasing interest is manifested among the professed followers of Christ, in respect to the importance and the duty of furnishing the heathen arround them with the Bible, so that they may be able to read "in their own language the wonderful works of God."

We have lately printed a second edition, consisting of 3000 copies, of a Tract 12 pages in length, containing the Ten Commandments and selections from the Scriptures. This is designed primarily for the use of the schools connected with the mission, but is also well fitted for distribution among the native population. We have now in the press an edition of Mahratta hyms, consisting of 1000 copies. During a part of the year past, the press has been employed in printing tracts for the *Bombay Tract Society.* This institution, which was formed about a year ago, includes all the missions in this part of India, and seems likely to be useful in increasing the number of religious publications, and also in extending their circulation into different parts of the country.

Individuals hopefully converted.

Four persons are mentioned, having given evidence of a change of heart during the last six months—two natives, one Portuguese, and one, a native of the United States.

"He left America about three years ago, and was at the Sandwich Islands about the time that the captain and crew of the Dolphin committed those outrages on the inhabitants and missionaries, which are generally known to the Christian public. From these Islands he proceeded to the coast of Jappan and China; and as the ship was on her return home, he stopped at the Isle of France, where he lived more than a year. Being desirous of returning again to his native country, and having no prospect of obtaining a direct passage, he embarked on board an English ship, and arrived here in June last. At that time his health was so poor that he could proceed no further, and the ship sailed without him. Soon after we knew of his being in this place, he came to live among us, and his health was soon resorted. He is now employed in preparing to cast Mahratta types, which are much needed in the printing department.

Previous to his arrival at Bombay, at a time when he was far removed from all religious instruction and Christian Society, and surrounded with every kind of inquity, he thinks he experienced the renewing grace of God."

State of the Catholics.

The Catholics are considerably numerous in Bombay, the whole number on the Island being estimated at not less than 16,000 or 18,000. A few of these are descended from families originally from Portugal, but most of them are of Hindoo origin, whose ancestors professedly embraced the Christian religion about two centuries ago. At that time Bombay belonged to the Portuguse, and great efforts were made by the Jesuits, aided by the patronage and favor of government to introduce Christianity. By these means many natives became proselytes to the Catholic faith. But though they assumed the name of Christian, yet they have never ceased to be idolaters; for instead of their former idols, they substituted the images of saints, to which they pay a religious homage and worship as really idolatrous as the worship paid by the Hindoos to their gods. These nominal Christians are exceedingly ignorant, and there seems to be nothing which the priests so much dread as an increase of religious knowledge. To see their people addicted to wickedness of almost every kind, appears to give them but little anxiety; but if they hear that a Bible or any religious book or tract has found its way among them, they endeavor by persuasive arts and threats to obtain it; and we have reason to think they do not generally rest easy till they have succeeded in getting it into their own possession. Missionaries here, and at other places on this side of India, have generally considered the Catholics to be in the same need of the Gospel as the Hindoos, and they not unfrequently find them more inaccessible than the heathen.

Meeting of the Bombay Missionary Union.

The Bombay Missionary Union held its fourth annual meeting at Bombay, near the end of October. The meeting was universally interesting, and from the reports of the various missions it appeared evident that the cause of truth and righteousness is advancing in this part of India. The meeting continued for several days, during which sermons on snbjects connected with the advancement of the Redeemer's kingdom were preached, various important subjects relating to missionary operations were discussed, and a general examination of the female schools connected with this mission was held in the chapel. One day was observed as a day of fasting and prayer for the cause of Christ, and the Lord's supper was celebrated. The season was one of much interest, and was fitted to animate and encourage those who are called to the arduous work of preaching the Gospel among the heathen.

CEYLON.

Under this head is a letter from a native youth, who had recently left the mission seminary, and died at a place where he had gone to teach. The letter was written by him a few days before he left Jaffna, to some friends of missions in Parsippany, in N. J., by whom he was supported. In becoming, and grateful language, he acknowledges his obligations to the missionaries, and his patrons, declaring that had it not been for them he would have been awfully ruined, as to this world and the next. He states that he had been in the seminary five years, and that when the Missionaries first came there, not a single man professing christianity, except Catholics, could be found in the place or near it. Now by the grace of God there are more than 100 members of the church.

SYRIA.

The Missionaries, formerly resident at Beyroot, in Syria, are now at Malta. From their acquaintances in the former place they have received letters, which show that while there they had made a favourable impression on the minds of some. The following extract is from a letter from Tannoos El Haddad, Mr. Smith's Arabic instructor, and is addressed to Phares El Shidiak, then at Malta.

"You say that Mr. Smith still remembers me with affection. Many thanks to his goodness. On my part, likewise, I can assure him that he is never absent from my thoughts, for he is my beloved friend in the Lord. But I am persuaded that the regret he may have felt at our parting is not to be compared with mine; for he is gone to other friends in whom he finds a consolation, which I have not; for although I have been born and bred in the land, yet I am now left alone, because all my acquaintances shun me. However, thanks be to God, nothing has fallen upon me like what I had feared, for I was really apprehensive that I should be quite unable to stay in the country. No one up to the present time has molested me, though I have experienced some few harmless assaults from some individuals. But I am ready to meet whatever shall come upon me in the name of the Lord.

A few days ago I had a visit from one of your cousins, called Anton, the same who assisted Asaad last year to escape, and was obliged to pay a fine of 500 piastres. He informed me respecting the present state of Asaad, that the *public report* is, that he is dead, but that the *secret fact* is, that he is alive, that no one is allowed to visit him, but such persons as will not confess that he is alive: for the patriarch has laid under a curse all who give countenance to such a report.

The following paragraph is from a letter to Mr. Bird.

"Your departure from here, be assurred has been exceedingly heavy upon me; and I pray the merciful God our Saviour, that he will let me see your faces once more, that I may be at ease concerning your state. Then will I say, *I waited patiently for the Lord, and he inclined unto me and heard my cry.*

CHEROKEES.

Candy's Creek.

On the first of July of last year there were 10 natives members of the Church. At the same period of the current year there were 17.

Extract from a letter of Mr. Holland, dated Angust 20, 1829.

"A female about 16 years of age, from one of the most influential families in this part of the nation, who has boarded in our family and enjoyed the advantages of the school and other religious instruction in connexion with it, since the establishment of this institution, has been hopefully converted and become a bright ornament in our church. Her parents, though friendly to the school and to the cause of civilization, have ever manifested the most determined hatred to the Gospel, not only standing aloof from religious instruction themselves, but endeavoring to persuade their children and others to follow their example. Had not this beloved sister enjoyed the privilege of the school, it is almost certain that she would have been at this time, in the same state of obstinate dislike to the Gospel, with her relatives—as superstitious, benighted, and depraved as any in the nation. Now she is endeavoring by her prayers, conversation, and example, to bring them to the knowledge and obedience of the faith. And we place more reliance on her influence with her friends, than on any exertions of our own, to bring them to Christ.

We believe it to be a fact well supported, that the natives generally entertain favorable views of the schools, and wish to have their children educated. Yet very many of them are too indifferent to be willing to make any particular exertions or sacrifices to accomplish the object. Their views also of what constitutes a good education are very inadequate."

Communications as late as the 16th of February, have recently been received at the Missionary Rooms, Boston, from the Sandwich Islands. The Missionary families were all in usual health. Mr. Green had gone to explore the North-West coast. He embarked on the 13th February, on board the Volunteer.

CHRISTIANITY IN THE EAST.

J. S. Buckingham, Esq. who has personally visited Egypt, Palestine, Persia, and India, recently delivered a speech before the Auxiliary Bible Society of Whitby, (Eng.) in the course of which he communicated much interesting information respecting the state of Christianity in these countries. We have room only for a few extracts.—*N. Y. Obs.*

Egypt.

The first of the eastern countries which it was my lot to visit, as a traveller, was Egypt; and it was, of course, impossible for me to tread the banks of the Nile from among the bulrushes of which Moses was taken up by the daughter of Pharoah—to traverse the land of Goshen, or cross the Red Sea to the Desert of Wandering—to behold the stupendious monuments, in the erection of which, it is at least probable, that the enslaved and captive Israelites were employed—and not feel an additional interest in every thing connected with its Scriptural history; or to be indifferent to the state and condition of the people, among whom those Scriptures were still held in esteem. The government of that country, as you are aware, is in the hands of Mahomedans, by whom Christianity is rejected, and its professors subjected to disabilities and op-

pressions. Accordingly the circulation of the Scriptures is extremely limited in Egypt. Nevertheless, inasmuch as there are still a number of professing Christians, of the several sects denominated as Greeks, Armenians, Copts, Nestorians, Maronites, &c. having religious establishments and places of worship in Egypt, the introduction of the Scriptures among them might not be a work of difficulty, and from them it might more readily pass into the hands of those who would be otherwise inaccessible; while, in consequence of the degraded and corrupt state of the Chaistians themselves, it may be said that the Scriptures if presented in a language in which they could be familiarly read, would be likely to effect as great a change among them as among those who profess not their faith; for scarcely any thing can be conceived more remote from the simple purity of Christianity than the rites, ceremonies and dogmas, designated by that name in the east.

Palestine and Mesopotamia.

The countries that I next visited, and which may well be associated together on this occasion as one, namely, Palestine and Mesopotamia, possessed a still stronger Scriptural interest than even Egypt; for, while gazing on the walls and towers of Jerusalem—crossing the brook Kedron by the Pool of Siloam—treading the Mount of Olives, & entering Bethany and Bethpage, Bethlehem and Nazareth—who could be indifferent to the sacred volume that recorded all the events of which these spots were the scenes and witnesses! If I bathed myself in the waters of the Jordan, or lingered on the shores of the Dead Sea—if I hung with delight on the glorious prospects from Lebanon, or reposed among the bowers of Damascus—in short, whatever path my footsteps traced, whether it led me through the ruins of Tyre and Sidon, or the fields and vallies of remoter solitudes, every rock and every eminence, every brook and every rivulet had its own especial history, and roused up a thousand Scriptural associations. Yet here, too, as in Egypt, the government is in the hands of Mahomedans; and though there are not wanting professing Christians in considerable number and variety, both as residents and pilgrims; yet the Scriptures are so little known and understood among them, and so little vigilence is exercised by those whose duty it is to be always active in the cause, that they correspond exactly with the description given by the prophet, when he speaks of the "shepherds that sleep" while the fold is in danger; and the "watchman who slumbers" while the citadel is invaded.

In Mesopotamia, the darkness is even greater still. At Ur of the Chaldees, the birth place of Abraham, and over all the country beyond the great river Euphrates, Christianity is less and less to be found, even in name, and still more remote from its original purity in character; so much so, that there is one sect, who consider themselves to be in some degree Christians, as they profess to follow a Gospel of St. John; but their claim to that appellation may be judged from the fact of their actually paying divine honors to Satan, and quoting a passage of their Gospel in their defence. The awful ruins of Nineveh and Babylon stand upon the banks of their respective streams, the Tigris and Euphrates, in all the silent gloom of utter desolation: and traversing their vast remains with the Scriptural descriptions of their grandeur fresh in my recollection, it was impossible not to feel all the sadness which characterized the captive Israelites of old, when, instead of singing the songs of Zion, as in happier days, they hung their harps upon the willows, and sat themselves down by the waters of Babylon and wept.

Persia.

In passing from thence into Persia, there was not much improvement, although there a ray of hope had begun to illuminate the general darkness. In every part of that country, the European character is so highly respected, that almost any measure coming from Europeans, and Englishmen especially, would be sure to meet with less resistance than in any other part of the Mahomedan world. While Persia is, therefore, quite as destitute as all other countries of Asia, in a moral and religious sense, it appears to me that it offers a less obstructed channel for the introduction of a great change in this particular respect, than any other of the surrounding states. I may add to this general assertion, a fact which came under my own personal observation, and which tends to show what might be done in Persia by judicious men and judicious measures. The Rev. Henry Martyn, whose name must be familiar to most of you, and whose character stands high wherever his name is known, was in Persia just previous to the period of my passing through that country; and at Shiraz I met with several mollahs or teachers of the Mahomedan faith, from whom I learnt that Mr. Martyn's life and conversation had produced the most surprising effect, in softening the usual hostility between Mahomedans and Christians; that the most learned Muftis had conversed freely with him, on points of faith and doctrine, and that they had come to the conclusion, that there were not such insuperable barriers between them, as they had at first conceived. Such a step as this is most important, because from the moment those who are in error can be brought to listen patiently to the truth, hopes may be entertained of its final triumph; for, as Milton has beautifully observed, "Though all the winds of doctrine were let loose upon the earth, so truth be among them, we need not fear. Let her and falsehood grapple: who ever knew her to be put to the worst in a free and open encounter?"

KENTUCKY LEGISLATURE.

The General Assembly met in the Capitol, on Monday the 7th inst. and proceeded to business.

IN THE SENATE.

John Breathitt, the Lieutenant Governor spok the chair. *James Stonestreet*, was elected Clerk. Col. *Anthony Crockett*, Sergeant at Arms *Littleberry Batchelor*, Door-Keeper. *Benjamin R. Pollard*, was re-elected assistant Clerk.

Mr. *Wickliffe* introduced the following preamble and resolution.

"There is something in the subject before us of no ordinary interest: Col. Muldrow, in the prime of life, passed to the grave, leaving an only child, and that child a hopeful boy; but he too within a few days has followed his father to the silent grave. Happy was the father in preceding instead of following a darling son to the grave. No—it was the will of Heaven to spare him that agony; by taking him from this to another and a better world, without witnessing a scene of all the most trying to a father's heart. I can add no more, than that he died as he lived a *christian*, in the happy and full assurance of an eternal life, where sorrows and death affect no more."

Whereas, it has pleased Divine Providence to call from time to eternity, Col. *Andrew Muldrow*, a member of the Senate of Kentucky,

Resolved, Therefore, that the members of the General Assembly of the State of Kentucky, in honor of the memory of Col. *Andrew Muldrow*, and as an evidence of their sorrow for the loss which their country has sustained in his death, will for one month, put on and wear the usual badge of mourning.

These Mr. *Wickliffe* prefaced with some very appropriate and feeling remarks.

He said, "Col. Muldrow was the artificer of his own fame and fortune. The one pure and other ample, made him an encouraging example to all votaries of virtuous industry, in our free and happy government; but the benificence of his heart was not confined to the objects of private life. For although no man, in all the relations of domestic life, ever sustained a better character than Col. Muldrow, yet he was not more distinguished for industry and enterprize and whatever relates to the domestic interests of life, than he was for an active patriotism and a devotion to the public good. Many years engaged in pursuing the exchange of the products and industry of his state for that of the South, he had become sensible of the great advantage to our country resulting from the encouragement of our manufacturers and mechanics, and the improvement of our navigable streams and our highways; hence his unceasing and patriotic exertions, both as a statesman and a citizen, in arousing his country into action upon the subject of domestic manufactures and internal improvements."

HOUSE OF REPRESENTATIVES.

John J. Crittenden, was elected speaker. *Robert S. Todd*, Clerk. Col. *Richard Taylor*, Sergeant at Arms. *Henry Wingate*, Door Keeper. *Gabriel J. Johnson*, Assistant Clerk.

On Tuesday, the Governor's Message was received and read, various petitions were presented, and the standing committees appointed.

Of Internal Improvements.—Messrs. J. T. Morehead, White, Combs, C. Morehead, Hise, Parker, Taylor, Tibbatts, Butler, Roberts and Thomas.

Of Education.—Messrs, C. Morehead, Tibbatts, Declary, Cox, Jonas, Lewright, Rucker, Ray, Murphy, Wheeler and Wright.

Maj. ROBERT MILLER is elected to the Senate in Madison county, in the place of *Archibald Woods*, Esq. resigned.

GOVERNOR'S MESSAGE.

The length of the Governor's Message precludes the publication of the whole of it in our paper. We will however give our readers a summary of it with a few extracts.

After an expression of gratitude to God for his blessings upon the state, the first subject the Governor notices is the vacancy on the bench of the Court of Appeals, that has not been filled during the year. He did not make an appointment pro tem. because he did not consider the provisions of the constitution in regard to it as *imperative* but discretionary, and he was not satisfied that under existing circumstances such an appointment would be acceptable.

He next takes up the subject of education. On this point his remarks is confined principally to Transylvania University and recommends the appropriation to this valuable institution $15,000 in conseqnence of its late losses by fire. He also refers to his communication of last session on the subject of education.

The Penitentiary is brought to notice. He avails himself of the aids to be derived from the publications of the Prison Discipline Society, and recommends labour, solitary confinement, and moral and religious instruction. We give a few paragraphs from the Message on this topic.

This establishment has within a few years past undergone very great and striking improvement, commencing and progressing, almost simultaneously with the improvements of other prisons alluded to; but from a *cause* entirely different. except so far as that cause has been instrumental in introducing and bringing into action, the principles of the "Prison discipline society," I refer to the employment of a keeper, whose pay for his services, is made to depend entirely upon the net profits of the establishment.

This plan furnishes the strongest imaginable guaranty, that the convicts shall not become a burden to the State. It ensures the strictest economy; and it is now fully conceded, that "in prisons where there is most moral improvement, there is least expense,"—that economy and moral improvement are not adverse, but congenial principles, and must co-operate to produce any very favourable results. The interest of a keeper, employed on our plan, and that of the Commonwealth, are precisely the same. It is his interest that the work of every description should be executed in the best manner, and that no unsaleable article shall be allowed to accumulate on hand.

He is interested in their moral improvement; and it is against his interest, that the convicts should be improperly abused or cruelly treated.

It is known, that the cost of criminal prosecutions in many of our counties, some of them among the most populous and wealthy, greatly exceeds the amount of revenue they pay into the Treasury. To guard against an increase of this burden upon the Commonwealth for the support of the convicts, is thought not to be unworthy of the consideration of the Legislature. That increase is effectually guarded against, by our mode of employing a superintendant. And assuming the ground that an equal moiety of the net income of the establishment is an ample reward for his services (and he ought to be amply rewarded) it follows of course, that the State's moiety of the net income will be sufficient to make provision for their moral and religious instruction, to employ competent Teachers of Sunday Schools, and to make such alterations and improvements in the buildings as may from time to time be deemed expedient. At this time the most striking deficiency in the establishment, is the want of a Hospital; and it is respectfully submitted to the Legislature, whether it will not be well to procure for the use of the State, copies of the Reports of the "prison discipline society," with such other valuable information as it may be convenient to obtain in relation to this interesting subject.

Connected with this subject in some degree, is that of a "House of Refuge" for Juvenile delinquents. Houses of this description having been recently constructed, are now in successful operation in several of these States; they are probably entitled to the first rank among the humane and benevolent institutions of this, or any other country—reflecting upon the authors the highest honor, and insuring them imperishable renown. The heart that chills at the sight of a youth of tender years, immured in a prison with none to instruct him but the most hardened offenders will rejoice at the establishment of an institution, in which the youthful delinquent is to be placed under the fatherly and matronly care of the pious and sensible; where the restraints imposed, and instructions given, are at once preventive and remedial of crime; and tend so admirably to qualify those objects of charitable regard for all the purposes of life."

The following extracts are from that part relating to roads and internal improvements.

"The importance of improving the roads leading from the appropriate points along the Ohio and other navigable rivers, into the strong settlements of the interior, to enable our farmers to convey their produce to market, and to return with such other bulky and ponderous articles, as they are in the practice of supplying themselves with from these rivers, at less cost and trouble, begins to be more than ever seen and acknowledged.

The individual enterprise of the citizens of Lexington, Versailes and Frankfort, stands conspicuous for the exertion which is making to locate and construct a road from Lexington, in a direction to Louisville; and I trust they will receive the countenance and support of the Legislature.

By the exaction of a revenue to be expended upon works of this character, it is not possible to oppress the poor; or injuriously to affect the interests of any portion of the community. Our revenue is derived from the property of the country, and not from individuals.

By the expenditure of revenue, upon durable public works of this description, the value of *property* is enhanced to the owner greatly beyond the amount which it has contributed to the object; and in addition to numerous other almost incalculable advantages, resulting to the owners of property, they are enriched by such expenditure, when judiciously applied. To the poor, it gives certain and profitable employment; as for instance, the wages of labor at this time in Pennsylvania are said to be nearly double what they were a short time since, in consequence of the Canal and other public works, which are in progress there.

Indeed he is no political economist, who does not perceive that revenue, raised and judiciously applied to the improvement of a country, tends to enrich and not to impoverish its inhabitants."

The patronage and aid of the Colonization Society by the General Government is approved and recommended.

FISCAL STATEMENTS.—The actual deficit in the Treasury, at the expiration of the last fiscal year, was about thirty thousand dollars less than we had been led to expect from the estimate of the auditor. This is mainly to be accounted for by the amount saved to the Commonwealth, under the provisions of "an act requiring certain duties of clerks," approved the 16th of January last; and an act approved the 29th of the same month, regulating the pay of venire men.

But the amount of the actual deficit, when added to that which is expected to accrue in consequence of an excess of expenditure, beyond the income of the present year, will, according to the estimate of the auditor, amount to one hundred and two thousand eight hundred and eighty five dollars and ninety-seven cents, which, unless provision is made to meet it, will be the balance against the government on the 10th day of October next.

BANK OF THE COMMONWEALTH.—The whole amount of debts due the Bank on the 1st day of October last, including notes in suit, and notes under discount, not in suit, was one million eighteen thousand four hundred and ninety-two dollars and eighty-five cents, which is one hundred and eighteen thousand three hundred and seventy-six dollars and twenty-three cents less than the amount due at the close of the preceding year. The amount of notes under discount, has diminished within the last year one hundred and eighty-five thousand two hundred and seventy dollars and thirty-five cents. The whole amount of real estate purchased by the Bank, is fifty-eight thousand seven hundred and twenty-eight dollars and fifty-two cents. The literary fund remains stationary since the last year, at one hundred and forty thousand nine hundred and seventeen dollars and forty-four cents; and the whole amount of stock is five hundred and forty-two thousand five hundred and fifty-eight dollars and sixty-three cents. The net profits of the Bank for the last year, are eight thousand two hundred and ninety-one dollars and seventeen cents less than the net profits of the next preceding year; and the amount of loss within the last, exceeds that of the former year twenty-four thousand nine hundred and fifty-five dollars and forty-five cents.

The diminution of profits is a result consequent in part, upon the diminution of notes under discount, and in part, upon the useless and expensive continuance of the Branch Banks.—And the increased loss as before stated, was occasioned by the robbery which was committed during the last autumn upon the Branch Bank at Louisville.

After the most mature deliberation, I have been led to consider it my duty, respectfully to recommend the withdrawal of all the Branch Banks, as soon as may be practicable.

PRESIDENT'S MESSAGE.

Congress met on Monday Dec. 7th. The old officers of the House were re-elected. Mr. Stephenson received 152 votes. The President of the United States communicated his Message, to both Houses of Congress, on Tuesday at 12 o'clock. It arrived here on Saturday morning at 5 o'clock.

This week we can merely give a passing notice of some of the principal topics touched upon by the President, and some of the subjects, which he recommends to Congress.

After an expose of our foreign relations with Europe, the Barbary States, and the Southern Republics of our own hemisphere, he informs Congress, that Mr. Poinsett, our Envoy Extraordinary, and Minister Plenipotentiary to Mexico, had in compliance with the request of that Government, been recalled.

In regard to the election of the Chief Magistrate of the United States, he recommends that the Constitution be so amended, as to remove all intermediate agency, and place the election solely in the hands of the people; and to limit the service of the President to a single term of four or six years. If this mode be not adopted, he advises that the Representatives, on whom an election may have devolved, be disqualified for office.

He advises a general extension of the law, which limits appointments to four years.

A modification of some of the provisions of the Tariff is recommended.

He says, in regard to the Finances, that there will have been paid during the present year $12,405,005, reducing the whole debt, on the first of January next, to $48,565,406. The balance in the Treasury last January, was $5,972,435. The receipts of the current year are estimated at $24,602,230, and the expenditures at $26,164,595, leaving in the Treasury on the 1st of January next, a balance of $4,410,070. When the Public Debt shall have been paid off, he recommends that the surplus revenue be divided among the several States; according to the ratio of representation.

He recommends that the office of the Attorney General be placed on the same footing in all respects as the heads of the other Department.

The Military Academy at West-Point, is recommended to the fostering care of Congress.

He advises the extension of the benefits of the Pension Law, to every revolutionary soldier, who is unable to maintain himself in comfort.

He advises that the Navy Board, be dispensed with, and bureaus be substituted instead of them.

In regard to the Indians, who are about establishing independent governments in the states of Georgia and Alabama, he recommends that for their preservation, an ample district should be set apart for them west of the Mississippi, to which their emigration should be voluntary; but if they choose to remain where they are, that they must be distinctly told that they must be subject to the laws of the states, within whose limits they reside.

In the Post Office Department, he says, abuses have been reformed, increased expedition of the Mail secured, and its revenue much improved.

In regard to the Judiciary, the object desired is, to extend the Circuit Courts equally through the Union, and at the same time to avoid such a multiplication of members, as would encumber the Supreme Appellate Tribunal. This, it is suggested, may be accomplished by dividing the Circuit Judges into two classes, each class to hold the Supreme Courts alternately—the Chief Justice always presiding.

The last important topic is the charter of the Bank of the United States, which expires in 1836. The constitutionality, and expediency of this institution, seems to be doubted by the President.

The President closes his long and able Message, with commending his fellow citizens to the guidance of Almighty God.

DONALDSON, LOU. SEPT. 19.

On the morning of the 8th Sept, there was taken out of the Bayou Lafourche, one mile above Thibodeauxville, a corpse herribly mutilated and loaded with more than 100 cwt. of bricks. According to the information obtained at the Coroner's inquest, and since, it appears that the unfortunate victim was an Irishman named Hugh Gallaher. A few days before he had been seen descending the Bayou in a small flat boat. Another man apparently employed to work the boat accompanied him. This man has been arrested on suspicion. Search having been made in the boat, bloody traces were discovered, and it was seen that the bricks of the chimney had been taken away. On the prisoner were found a gold watch, and more than 300 dollars in silver and bank notes.

It is said that the prisoner has made a confession which will further much the ends of justice.

FOREIGN NEWS.

By an arrival at New-York, 24th Oct. London papers have been received to the 24th ult.

Accounts from Bucharest to the 30th of September, say that the treaty of peace was ratified by the Sultan on the 20th of September, and in consequence the Turkish troops are evacuating Giurgevo, which is to be occupied by the Russians. The Russian army will begin to withdraw on the 27th of October, and in the first place it will evacuate Adrianople, as the Porte has undertaken by that time to fulfil the first term of the commercial indemnity. The Russian garrisons of Bourgas and Sizeboli, it is said, will occupy those places for another year, even if the Russian army has re-crossed the Balkan. Since it has been known for a certainty that the Principalities will have an independent government, and will cease to be abandoned to the arbitrary domination of the Ottoman Porte, joy reigns every where, and landed property has increased in value.

PLAN OF THE OCCUPATION OF TURKEY.—A private letter from Wallachia gives interesting details of the force with which the Russian government intend to occupy Turkey: with the exception of a single corps, it appears that the whole of the Russian army employed in the operations of the war in Europe, is to remain on the Turkish territory till payment of the indemnity has been completed. The head quarters of Count Diebitsch will remain at Adrianople; Count Pahlen will occupy Wallachia with 12,000 men; and General Kisselow, Moldavia, with 8,000 men; General Roth is to remain with his corps between the Danube and the Balkan; and the third corps, commanded by General Krassowski, which is still before Shumla, is to go back and cross the Pruth.

MISCELLANEOUS ITEMS.

By a decree of the President of Mexico, Slavery is forever abolished in that Republic.

A house belonging to a barber, has been recently discovered at Herculaneum. The shop of this artist, the furniture, the benches on which the citizens sat while waiting for their turn, the stove and the pins employed in the ladies' head dresses were found in an astonishing state of preservation.

A late London Globe says, that in future the candidates for the Methodist ministry in that country are to undergo examination by the principal preachers, in theology, classics, and mathematics; and if, after a probation of two years, they are found deficient in these respects, they are to give up all ideas of officiating in the pulpit.

The Glasgow police have lately adopted the plan of shaving the heads of topers, when found in a senseless state. Nothing could exceed the astonishment and horror of a man who was operated upon on Saturday night, when he put his hand on his head in the morning and found it shorn.

A WESTERN STORY.—Mr. Tompkins living on the American side of the Niagara river, four miles from the falls, has this year raised on one acre of land, *one hundred and twenty five and a half bushels of shelled Indian corn, all sound and dry.*

The annual catalogue of the officers and students of Washington College, Conn. has just been published. There are at present in the regular classes of the college, 72, and engaged in the partial course 14, making in all, 86 students.

At an adjourned meeting of the Ulster county Bible Society, held in the Reformed Dutch Church in Kingston, N. Y. a resolution was adopted to raise $3,000 in the county of Ulster, to aid the American Bible Society in supplying the destitute in the United States with a copy of the Scriptures within two years.

DARTMOUTH COLLEGE.—By a Catalogue recently published, it appears that there are at the present time at Dartmouth College 103 Medical Students; Seniors 30; Juniors 32; Sophomores 36; Freshmen 34.

Judge Duer, of Albany, is invited to the Presidency of Columbia College, and report says he will accept the appointment.

It is calculated that Samuel Patch, in falling 125 feet, must have reached the water in about three seconds; and, supposing he weighed 100 lbs. must have struck the water with a momentum equal to 8000 lbs.

A member of Union College, Champlain, N. Y. writes to a gentleman in Boston, "There has been a revival of religion during four months past, in Champlain, Clinton Co. N. Y. There are between 80 and 100 converts."

OBITUARY.

DIED—In the city of Philadelphia on the 26th of Nov. the Hon. BUSHROD WASHINGTON, of Virginia, (Mount Vernon,) one of the Judges of the Supreme Court of the United States—aged 71 years.

Near Philadelphia, Nov. 28, Mrs. ANN WASHINGTON, consort of the Judge.

Two days after his death she started from the city with a nephew and niece, Mr. and Mrs. John Washington, on her sorrowful return home, determined however, as she said, to follow exactly the advice of her dear husband—they had proceeded only four or five miles on the Derby road, when she complained of feeling indisposed, and before the carriage which conveyed her could be driven to a farm house on the road side, the vital spark was totally extinguished.

NEW CLASSICAL & MATHEMATICAL

SCHOOL.

THE subscriber takes this method of informing his friends and the public, that he wishes to undertake the instruction of a small number of boys, in the Latin and Greek Languages and the Mathematics. In thus seeking employment as a Teacher, he deems it unnecessary to present any particular recommendation of himself, or testimony of his qualifications. These are, of course, special enquiries with parents, before they entrust to any one the tuition and guardianship of their children. He deems it equally unnecessary to offer any pledge of the fidelity, with which he will discharge the duties of the avocation he now seeks, farther than it is found in his own interest, and the character he has to maintain. To persons at a distance, he offers a general reference to the respectable citizens of Lexington, and its neighbourhood, to whom he is for the most part known. His method of instruction and government he will strive to adapt to the dispositions and characters of his pupils; endeavouring to make himself their friend and associate, participating much in their sports and exercises, as well as their studies, and avoiding every species of severity. Without a design to inculcate any peculiar system of Theology, the Bible will be regularly studied, and the moral conduct and religious instruction of his pupils will be particularly attended to.

Having for some time past contemplated the employment, he has made such additions to his house, and such other arrangements, as will enable him to accommodate with boarding, as many as he wishes to instruct.—His residence is about 8 miles north of Lexington, in a healthy neighborhood, within reach of several houses of public worship.—His terms, including instruction, board, washing, bedding, &c. will be $110 per annum, payable quarterly. The first term will commence about the 16th of November. As the number will be limited for the present, those persons who may wish to patronize the effort, had better apprise the subscriber of their design. W. L. BRECKINRIDGE

Fayette County Oct. 9, 1829.—15—tf.

POETRY.

Paraphrase on part of the 5th Chap. of St. John's Gospel.

The Jews, the unbelieving Jews,
No place for faith in Jesus find:
The blaze of Gospel-light he shews,
Their understandings only blind.

Self-righteous Jews! a hard'ned race,
Unconscious of God's power and love,
"Search well the scriptures there to trace,
Full proof that I am from above.

Within the pages of God's word,
Ye think ye have eternal life:
Search then those pages they afford,
Proof of my advent, toil, and strife.

To me alas! ye will not come,
That you in endless life may reign:
By me ascend God's holy throne,
The trophies of my bleeding pain."

O that all Jews and Gentiles too,
Like Philip could but only find,
Him through whose worth the scriptures view,
Life, endless life for all mankind!

May all who in thy presence wait,
The influence of thy spirit feel,
Thy pard'ning love their joys create,
And faith in Christ imprint the seal.

Keep me, O keep me near thy side,
To shelter in redeeming blood;
When soul and body thou divide,
Then may my life be found with God.

S. L.

ANECDOTE—*Gospel Contradictions.*

In Britain's fair and polish'd land,
Lately convened a social band;
In which a *gentleman* would shew,
Christ's gospel-words to be untrue.

Their feast of sparkling *wine* he's told,
When new,* was put in bottles *old;*
Remaining there two years at least,
Becomes thus grateful to the taste.
But as the bottles did not *break,*
The lordly infidel thus spake,
"So much for all the credit due,
To books that contradictions shew,
Such as the *Bible*, where we see,
Statements, that widely disagree."
One present who for truth could feel,
The modest Gospel-herald Steele,
Brought doubtless authors to relate,
From whence glass-bottles had their date:
Who said three hundred years had been,
Since glass-ware *first* by man was seen.
And former Jewish records said,
Their bottles were of leather made:
Corroding juices made them weak,
Fermenting wines made *old ones* break,
"So much my Lord," mild Steele rejoin'd,
"For books where naught but truth you find,
The Testaments both old and new,
To such as *seek*, rich beauties shew:
No contradictions are discern'd,
By those who have their precepts learned."

S. L.

* No man putteth new wine into old bottles, &c. Mark 2, 22.

THE BIBLE CLASS

IN THE CONNECTICUT STATE PRISON.

I saw them bending o'er that holy page,
Whose breath is immortality. There seem'd,
No sadness on their features; to their limbs
No fetters clung; and they, whose early years
Had told dark tales of wretchedness and shame,
Lifted a calm, clear eye.
Amazed, I ask
Is *this a prison?* and are *these* the men,
Whom justice from the world's sweet fellowship
Hath sternly sever'd!——
But a voice replied—
God's Spirit has been here. Serene it came
Into the cells where guilt and punishment
Rivet their chains, making the victims life
A hated burden, and his hope despair
It came!—Rebellion laid his weapons down;
The flinty breast grew soft; the rugged brow
Gave channels for the tear of penitence,
And souls which sin had blotted from their race
As a foul gangrene, to the Healer turn'd—
Bath'd, and were whole.
So now, with humble step,
Their penal course they measure—giving still
The day to toil, and meeting every night,
In solitude, Reflection's chast'ning glance,
Which wounds to purify. There too doth glide
Fair Charity* prompting to deeds divine
The unaccustomed pupil, while he cons,
'Mid the deep silence of a lonely bed,
His Bible lesson; seeks a deeper root
For Christian purpose; or anticipates
Glad freedom's sacred gift.
Ye, whom our God
Hath held from deep transgression, be not proud;
Nor in the heat of passion, haste to weigh
A brother's fault. The Eternal Judge himself,
(When by the sin of ingrate Adam mov'd,)
Came not to Eden till the cool of day.
And since that hour when first the vengeful sword
Hung o'er the forfeit gate of Paradise,
Man *hath been* wayward,—weak, and prone to fall
Beneath temptation's wile—and *so must be,*
Unto the dooms-day burning.
Then let his bitterest discipline be mix'd
In Mercy's cup.—that so the prison cell,
May work his soul's salvation; and the "law,
Like schoolmaster" severe, the truant bring
To Christ, his Advocate and Righteousness.

Hartford, Conn. L. H. S.

* As an unprecedented fact in the history of prisons, it may not be improper to mention here, that this Bible Class have contributed $30, from the avails of their extra labour, to constitute their keeper, who is also their teacher and friend, a member of the Bible Society.

From the Token for 1830.

SONG OF THE BEES.

We watch for the light of the morn to break,
And colour the eastern sky
With its blended hues of saffron and lake,
Then say to each other, "Awake! awake!
For our winter's honey is all to make,
And our bread for a long supply."

And off we hie to the hill and the dell,
To the field, to the meadow and bower;
We love in the columbine's horn to dwell,
To dip in the lily with snow-white bell,
To search the balm in its odorous cell,
The mint and the rosemary flower.

We seek the bloom of the eglantine,
Of the pointed thistle and brier;
And follow the steps of the wandering vine,
Whether it trail on the earth, supine,
Or round the aspiring tree-top twine,
And reach for a state still higher.

While each on the good of her sister is bent,
Is busy and cares for all;
We hope for an evening with heart's content,
For the winter of life without lament
That summer is gone, its hours misspent,
And the harvest is past recall.

H. F. Gould.

MISCELLANEOUS.

From the National Intelligencer.

PRESENT CRISIS IN THE CONDITION OF THE AMERICAN INDIANS.—*No. XVII.*

At the close of the Revolutionary war, great controversies arose, in regard to the disposal which should be made of the unappropriated lands lying within the limits of the United States, as defined by the treaty of 1783. Some of the states contended that the vast tracts lying to the west and north-west of the portion inhabited by whites, should be made a common fund, and held for the common benefit; as the whole had been secured by the common privations and sacrifices. Other states were determined to retain all the territory which fell within the limits described, in their original charters. It is not my intention to enter at all into a dispute which was put at rest, as a practical matter, by various conventional arrangements, made between particular states and the United States, from 1781 to 1802. My object in adverting to the subject here is, that the reader may be aware of the existence of such a controversy. Virginia set an example of public spirit, by relinquishing to the United States the vast tract northwest of the river Ohio; and it was contended that Georgia ought to relinquish all the lands on her western waters. These relinquishments, actual or contemplated, were not considered as affecting, or likely to affect the Indian title. Every cession was subject to this title. In other words, every party was considered as bound to deal justly with the Indians, and to recognize their territorial rights.

On the supposition that Georgia had, at the conclusion of the American war, an unquestionable right, on every ground of law and honor, to all the land within the limits of the King's charter, *subject only to the Indian title*, it would remain to inquire, how far her jurisdiction could be fairly and properly extended over the Indians, or their country. To me it seems perfectly clear, that Georgia could have claimed *no jurisdiction at all* over the Creeks or Cherokees, or over their territory. They were, respectively, a separate people, living under their own laws, upon their own soil. No argument, but that of force, could have been adduced, in favor of taking away their possessions; and, if they had been able to defend themselves, no argument would ever have been thought of. Could the Cherokees now bring into the field a formidable array of bayonets, all these arguments about the hunter state would be suffered to repose in quiet, with other lumber of the schools. The more savage the Indians were, the less inclined the people of Georgia would be to have a quarrel with them; ann the more readily would all their territorial and national rights be acknowledged.

The claims of Georgia, which are set forth as being supported by the law of nations and the King's charter, have been examined; and, unless I am mistaken, have been shown to be altogether groundless, when compared with the strong title of immemorial possession. But there is no need of resting the case here, however safe it would be here to rest it.

I therefore proceed to show, that Georgia has, during her whole history, till within a very few years, admitted the national character and territorial rights of the Creeks and Cherokees; and that she is bound, by numerous public acts performed by her in the very capacity of which she is most proud and jealous, (that of a sovereign and indepeudent state,) for ever to admit and respect the rights of the Cherokees, unless these rights shall hereafter be voluntarily surrendered.

In the year 1773, James Oglethorpe commenced a settlement on the site where Savannah now stands. In his first letter to the corporation, whose agent he was, dated February 10th, he says: "A little Indian nation, the only one within fifty miles, is not only in amity, but desirous to be subjects to his Majesty King George, to have lands given them among us, and to breed their children at our schools. Their chief and his beloved man, who is the second man in the nation, desire to be instructed in the Christian religion." It appears from M'Call's History of Georgia, (on which I shall rely as authority for several succeeding statements,) that this little tribe of Indians, which is now extinct, must have received a splendid account of the power and benevolence of the British King. How much they understood of what was implied in becoming his subjects, cannot be known. They were doubtless informed, that the settlers were intending to live in a compact manner, and to have schools and preaching; and that the Indians would act wisely, if they would be friends to the English, and live in the same manner. They might naturally, therefore, have been pleased with the notion of taking farms for cultivation, side by side, with the new settlers. This must have been the meaning of their having lands given them among the settlers, for the old English doctrine of *seizing in fee*, and of *the fee being in the King*, was too metaphysical an idea to have found a lodgment in their unsophisticated heads. Indeed, it is quite ridiculous to embarrass this question with the abstract terms, and nice distinctions, which had their origin in the feudal tenures of Europe. The whole philosophy, and the whole morality of the Indian title, as opposed to the encroachments of the European settlers, might be thus expressed by the Indians:—"These lands are ours. We had them from our fathers. They are not yours. Neither you, nor your fathers, nor your King, ever had them. When we consent to your taking them, they will be yours. Till then, they belong to us."

If the little tribe of Indians, who had the possession of the lands at the mouth of Savannah river, consented to the settlement of Oglethorpe; and if their consent was obtained fairly and honorably, (which I am not inclined to question,) then the founder of the State of Georgia had a rightful possession. The lawfulness of his possession, as against the Indians, was founded altogether upon their consent: while, in regard to the whites of South-Carolina, he might justly plead the King's charter.

"But as this tribe was inconsiderable," says the historian, "Oglethorpe judged it expedient to have the other tribes also, *to join with them in the treaty.*" So it seems, that Oglethorpe supposed the Indians to be capable of making a treaty, as all his predecessors had done, from the discovery of America to that day, and as all his successors continued to do, till this same Georgia controversy has, within two years past, led to the discovery, *that Indians are incapable of being treated with.* It is morally certain, that the colony of Oglethorpe would have been of short duration, if he had told the Indians, that he, acting under the King of Great Britain, was the owner of all the lands from Savannah to the Altamaha, and thence westward to the other side of the world; and that he could not form any compact with them, because they were incapable of making a bargain. Had the whites distinctly avowed such principles of morality and law, they would never have established themselves on this continent, beyond the reach of their guns. No other refutation of so monstrous a system seems necessary, than its utter impracticability, at the commencement of the settlements. In other words, the emigrants from Europe could never have become strong enough to throw off all the restraints of justice and honor, and disavow the most obvious principles of moral honesty, unless they had pretended to be honest and just during a period of two hundred years.

Oglethorpe, having found an interpreter, summoned a meeting of the chiefs to hold a Congress with him at Savannah, in order to obtain "their consent to the peaceable settlement of the colony." About fifty chiefs assembled. Oglethorpe represented to them "the great power, wisdom, and wealth of the English nation, and the many advantages that would accrue to the Indians in general, from a connexion and friendship with them; and, as they had plenty of lands, he *hoped they would freely resign a share of them* to his people, who were come to settle among them for their benefit and instruction."

This is the first overture of the colonists to the assembled Indians; and it certainly does not look much like demanding the whole country, in the name of the King of England. It seems much more like a humble entreaty for permission to remain, for the purpose of doing good to the natives. The consent of the lords of the soil was obtained, and a treaty was made, of which the following is an abstract:

TREATY OF SAVANNAH.

The preamble recites the authority of Oglethorpe, and says that certain "articles of friendship and commerce" were made between him "and the chief men of the nation of the Lower Creeks," viz.

1. The colony engages to let traders carry goods into the "Creek nation," for sale.

2. The colony engages to make restitution to the Creeks for any injury done to them by white traders, and to punish the offenders according to English law.

3. If the Creeks should not treat the traders well, the colony will withdraw the English trade.

4. The Creeks say, that they are glad the English have come, and add these memorable words: "Though *this land belongs to us*, (the Lower Creeks,) yet we, that we may be instructed by them, (the English,) *do consent and agree*, that they shall make use of, and possess, all those lands *which our nation hath not occasion to use:* provided always, that they, upon settling every new town, shall set out for *the use of ourselves, and the people of our nation*, such lands as shall be agreed upon between their beloved men, and the head men of our nation; *and that these lands shall remain to us forever.*"

5. The Creeks agree not to do injury to any of the traders; but if any Indians should transgress this article, the nation will deliver them up, to be punished according to English law.

6. The Creeks agree to apprehend and restore runaway negroes.

7. The Creeks to give no encouragement to white settlers from other European nations.

A schedule of prices of articles, exchanged for pelty, was also agreed upon.

This treaty was ratified by the corporation, in the city of London, October 18, 1733.

So far as appears. Oglethorpe was entirely fair and honest in this whole transaction. The Indians confided in all his statements, and both parties doubtless supposed that the colony would conduce to the permanent advantage of the Indians, and that they and the settlers would live together in friendship, according to the import of the preceding articles. The corporation, in ratifying the treaty, declare that they are 'greatly desirous to maintain an inviolable peace to the world's end.'

It is to be remembered, that all treaties with the Indians were written by the English, and that there is no probability that they made the expressions stronger against themselves, than they actually were. Yet here is a firm and decided protestation of the Creeks, that the grants which they made out of friendship, should never be construed as an admission that they had no original title. They also took care to provide that no new settlement should be made without their consent. If the colony intended to rely upon the right of the English King, here was the time and place to have asserted it, and to have obtained, if possible, the acknowledgement of it from the Indians.

The principal speaker in this council was a Creek chief, called Tomochichi. When Oglethorpe returned to England, in the spring of 1734, this chief was induced to accompany him. On being introduced to King George, he made a flourishing speech, in which, however, he does not admit that the King of England is his liege lord and sovereign. He gave the King some eagles' feathers, "as a token of everlasting peace;" and concluded by saying, "Whatever words you shall say unto me, I will faithfully tell them to all the kings of the Creek nation." This is all the allegiance he promised. King George expressed his kind regards, gave thanks for the eagles' feathers, and concluded by saying, "I shall always be ready to cultivate a good correspondence *"between the Creeks and my subjects*, and shall be glad on any occasion to show you marks of my particular friendship."

Here is no arrogant claim of sovereignty, on the ground of the divine right of Kings, or any other factitious title. Indeed, the King of England implicitly says, that the Creeks *are not his subjects.*

When the old chief Tomochichi died, in 1739, he charged his people to remember the kindness of the King of England, and hoped they would always be friendly to his subjects; thus making the very distinction which the King himself had made.

In the year 1736, Oglethorpe made a treaty with the Spanish Governor of St. Augustine, in which the second article reads as follows: "In respect to the nations of free Indians, called Creeks, I will use my utmost amicable endeavors, upon any reasonable satisfaction given them, to prevail with them to abstain from any hostilities whatsoever, with the subjects of his Catholic Majesty."

Here it is evinent that Oglethorpe saw, as no man in his circumstances could help seeing, that the Creeks were an independent people; and that they must decide for themselves, whether they would go to war with the King of Spain, or not. He would advise them, however, to accept of reasonable satisfaction.

WILLIAM PENN.

HUSBANDS AND WIVES.

We are glad to see something like good sense in the maxims given relative to the treatment that husbands and wives should observe towards each other. In nearly all the sage sayings, on this subject, the wife is regarded as a sort of domestic utensil, a kind of dependent, who has nothing to do but comb the children's heads (taking care not to comb her husband's) cook the dinner to a turn for his surly lordship, receive him with smiles, though he is ever so crabbed, and make a low courtesy and a "thank you sir," if he condescends to give her a look that would sour more cream than a thunder gust. The gentleman has nothing to do but fold his arms, and suffer his wife to busy herself in pleasing him. He is to kick over the mop pail when he pleases, upset the tea table when it suits his humor, keep his wife up all night to receive him with smiles when he comes staggering home from his clubs, and the poor lady is to take all the blame of his being a disagreeable, discontented, mulish fellow, if after all her patience she cannot succeed in making any thing of him.

It is high time this Turkish doctrine was exploded. The husband has duties to perform to make home agreeable, as well as the wife. He should consult her happiness quite as much as she does his, and make as many sacrifices in her behalf. It is true the husband oftener requires to be humored to prevent him from acting the brute, because there are an hundred good wives, where there is one good husband and a sensible woman, if she be cursed with such a yoke fellow, will strive for her own sake and that of her children, to soften down his asperities. But we like not this doctrine which imposes the whole task of making home happy, upon the female. It seems to sanction the conduct of the husband who makes no effort to perform his part, and to furnish him an apology for indulging in ill temper, and then blaming his wife for not making him good natured.

In the following, from the U. S. Gazette, we find some advice on this topic, in exact accordance with our own views.—*Ohio State Jour.*

RULES FOR HUSBANDS.

1. A good husband will always regard his wife as his equal, treat her with kindness, respect and attention, and never address her with an air of authority, as if she were, as some husbands appear to regard their wives, a mere housekeeper.

2. He will never interfere in her domestic concerns, hiring servants, &c. &c.

3. He will always keep her liberally supplied with money for furnishing his table in a style proportioned to his means, and for the purchase of dress suitable to her station in life.

4. He will cheerfully and promptly comply with all her reasonable requests, when, it can be done without loss, or great inconvenience.

5. He will never allow himself to lose his temper towards her, by indifferent cookery, or irregularity in the hours of meals, or any other mismanagement of her servants, knowing the difficulty of making them do their duty.

6. If she have prudence and good sense, he will consult her on all great operations involving the risk of ruin, or serious injury in case of failure. Many a man has been rescued from ruin by the wise counsels of his wife. Many a foolish husband has most seriously injured himself and family, by the rejection of the advice of his wife, fearing lest if he followed it, he would be regarded as ruled by her. A husband can never procure a counsellor more deeply interested in his welfare than his wife.

7. If distressed, or embarrassed in his circumstances, he will communicate his situation to her with candor, that she may bear his difficulties in mind, in her expenditures. Women sometimes, believing their husbands' circumstances to be far better than they really are, expend money which cannot well be afforded, and which, if they knew their real situation, they would shrink from expending.

RULES FOR WIVES.

1. A good wife will always receive her husband with smiles—leave nothing undone to render home agreeable, and gratefully reciprocate his kindness and attention.

2. She will study to discover means to gratify his inclinations, in regard to food and cookery; in the management of her family; in her dress, manners and deportment.

3. She will never attempt to rule, or appear to rule her husband. Such conduct degrades husbands—and wives always partake largely of the degradation of their husbands.

4. She will in every thing reasonable, comply with his wishes—and as far as possible anticipate them.

5. She will avoid all altercations or arguments leading to ill-humor, and more especially before company.

6. She will never attempt to interfere in his business, unless he ask her advice or counsel, and will never attempt to control him in the management of it.

Should differences arise between husband and wife, the contest ought to be, not who will display the most spirit, but who will make the first advances. There is scarcely a more prolific source of unhappiness in the married state than this "spirit," the legitimate offspring of pride and want of feeling.

Perhaps the whole art of happiness in the married state might be compressed in these two maxims—"Bear and forbear"—and "let the husband treat his wife, and the wife treat her husband with as much respect and attention as he would a strange lady, and she would a strange gentleman."

KING ROTHCHILD.

The following curious extract is from a private letter from Smyrna. We give it without note or comment.

The confidence of the children of Israel in the words of the Prophet has not been in vain: the temple of Solomon will be restored in all its splendor. Baron Rothchild, who was accused of having gone to Rome to abjure the faith of his fathers, has merely passed through that city on his way to Constantinople, where he is about to negociate a loan with the Porte. It is stated, on good authority, that Baron Rothchild has engaged to furnish to the Sultan the enormous sum of 350,000,000 piastres, at three instalments, without interest, on condition of the Sultan's engaging, for himself and his successors, to yield to Baron Rotchchild for ever, the sovereigaty of Jerusalem, and the territory of ancient Palestine, which was occupied by the twelve tribes. The Baron's intention is, to grant to the rich Israelites who are scattered about in different parts of the world, portions of that fine country, where he proposes to establish seigniories, and to give them as far as possible, their ancient and sacred laws.

A little army being judged necessary for the restored kingdom, measures have been taken for recruiting it out of the wrecks of the Jewish battalion raised in Holland, by Louis Bonaparte. All the Israelites who were employed in the various departments of the Dutch Administration, are to obtain superior posts under the Government of Jerusalem, and the expenses of their journey are to be paid them in advance.

What better proof can we give of wisdom and goodness than to be content with the station in which Providence has placed us?

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